

THE
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SUNDAY-SCHOOL MAGAZINE.

MARCH, 1829.

AN IMPORTANT QUESTION.

To the Editor of the American Sunday-School Magazine.

At the monthly meetings of the Sabbath-school teachers of this city, questions are discussed relative to Sabbath-school subjects, and the ladies hand in their reflections in writing.

The question at the last meeting was, "Why are there so few conversions in Sabbath-schools, and why are not revivals of religion more frequent in them; and what measures can be recommended to promote these objects?" The following, being the remarks of one of the female teachers, if considered worthy a place in your useful Magazine, you are at liberty to insert. Yours very truly,

W. A. T.

New York, Feb. 6, 1829.

Mr. Chairman—The question for this evening's discussion involves many deeply interesting considerations, and stands in close connexion with the destinies of eternity.

The impediments to this important object, I conceive to be very numerous, and principally chargeable to

Sabbath-school teachers. Want of punctuality, diligence, and a strict observance of external regulations, is a most powerful preventive to the prosperity of a school, and perhaps strikes a more deadly blow at its vital interests, than is generally imagined. A class, whose teacher is not strictly punctual to the time of attendance, and who does not improve every precious moment of time allotted for instruction, will not, and cannot, in the nature of things, prosper. Scholars must feel the influence of such a teacher's example, and of course will acquire habits of carelessness both as it respects observance of rules and attention to instruction imparted.

Want of qualification on the part of the teacher is another important impediment. Many enter upon the business of teaching without a just sense, and indeed, apparently without any sense of the awful responsibility connected with the office; and perhaps, with but a very limited knowledge of even the letter of that precious volume, the truths of which should be the supreme, if not the exclusive subject of all Sabbath-school instruction.

Another formidable obstacle is, the apathy which many of God's dear children manifest in this blessed cause. Judging from the fewness of the peti-

tions offered in its behalf, and from appearances generally, we should, in many instances, be ready to conclude they had forgotten that this institution constituted an important link in the great chain of operations which is to evangelize the world, and cause its "kingdoms to become the kingdoms of our Lord and of his Christ." This indifference, however, is by no means so extensively prevalent now, as formerly. Christians are more generally awakening to the subject, and energetic effort and fervent prayer appear, in a good degree, to have succeeded to sloth and indifference.

But the grand difficulty remains yet to be mentioned. It lies in the bosom of the teacher, where no mind but God's can comprehend its extent, and no eye but his can penetrate. The motive which actuates, the punctuality, the diligence in duty, and the external deportment, are all concerned, and may help to procure or prevent the blessing. A careless, indifferent manner of explaining divine truth, neglecting to make the application of it to the objects of our charge, and showing how forcibly it bears upon each one of them, is certainly a great hinderance to the effect which that same truth might produce on the heart, were it unfolded and enforced with a just sense of its awful importance and precious immutability.

The want of a spirit of earnest persevering prayer, and implicit reliance on **DIVINE INFLUENCES**, is the most formidable of all obstacles in the way of an extensive revival of religion in our Sabbath-schools.

God has made prayer a medium of communication between himself and his children on earth, and he has never "said to the seed of Jacob, seek ye my face in vain."

Cold formality too much prevails, even among those who profess to have the interests of the cause near their hearts. Labours are performed, and prayers are offered, as matters of course, rather than as precious privileges, and duties imperatively calling for all the energies and compassions of which the renewed soul is capable. We have reason to fear that the closet would bear awful testimony against

many an apparently devoted Sabbath-school teacher.

The precious soul is not borne on the heart with compassionate yearnings and importunate intercessions for its salvation, as frequently as it should be. The family altar too, the social circle for prayer, as well as the closet, have produced sad evidence against Christians generally, as it respects their interest in this subject. And even the minister of the sanctuary, when offering public prayer in behalf of the religious institutions of the age, often forgets that the Sabbath-school cause is identified with them, and likewise needs his prayers.

These, Mr. Chairman, are some of the reasons presented to my mind, as preventing the special outpouring of the spirit upon Sabbath-schools. Some of the best means, in my estimation, for promoting revivals, I shall now endeavour to mention.

In the first place, let God's people, instead of contentedly folding their hands, and satisfying themselves with bestowing good wishes, a few prayers, and, perhaps, now and then an exertion in the cause—awake to the claims it has upon them, and put forth their energies, united with ardent prayers in its behalf, and we shall witness other scenes in our Sabbath-schools.

And let teachers be more punctual in their attendance, more attentive to external regulations, and more diligent in preparation for their duties, by carefully examining the word of God, in order to acquire a knowledge of its doctrines, its precepts, its threatenings, and promises; and then, explaining them in simplicity and purity, let them show to their classes that these truths speak to them individually, and that the manner in which they receive and improve them, will tell momentously upon their eternal destinies. Let them likewise urge upon them the necessity of praying earnestly, and praying often for themselves, if they would be benefited by the instructions given by their teacher.

The importance of the case demands that teachers should arise from their spiritual slumbers, feeling the immense weight of responsibility resting upon them; and realizing too, that they cannot get rid of this responsi-

bility, as intelligent and accountable beings; but that it must meet them, with all its bearings, at the judgment seat; and, under a deep sense of the value of the immortal soul, renewedly consecrate themselves to the work, resolving to pray and wrestle more earnestly and perseveringly, especially in the closet, believing that God is willing *even now* to bless faithful labours, and feeling that they cannot give up the suit until they obtain the blessing; and may we not hope, nay more, confidently expect, to be heard and answered by him who has said, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven?"

Prayer, combined with energetic effort, is the most efficient weapon which the Christian can wield, in contending with the enemies of Christ's kingdom, either in his own heart, or in the world. This weapon, when faithfully used by Christians generally, and by Sabbath-school teachers especially; when, with a due sense of our unworthiness of the privilege, and the importance of the work; our own insufficiency and unprofitableness,—we take hold, and go forward in this glorious enterprise, constantly looking for that wisdom which cometh from above, and the influence of the Holy Spirit to give efficacy to divine truth;—then we may with unwavering confidence expect to see many plants of righteousness springing up from these nurseries of the church, which shall bear much fruit, to the praise and glory of God.

A LOVER OF SABBATH-SCHOOLS.

For the American Sunday-School Magazine.
"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

We hear much of the imperious duties and obligations resting on parents; yet, though the remark is a trite one, how few sufficiently feel the importance and magnitude of the subject! Perhaps much of the unwillingness frequently felt, to administer to children the necessary correction, to impose the necessary restraint, arises from motives very nearly allied to selfishness! How are the deep feelings of parental tenderness exercised

by the frowardness and perverseness of a beloved, it may be of an only child! How does the parent suffer, in the infliction of any punishment however deserved! and how often is he tempted to withhold it, rather than sacrifice his own present comfort!

But let him remember that not only the present but the eternal happiness of his child is at stake,—that *he* cannot plead God's promises in behalf of his children, who has not fulfilled his command by training them up in the way they should go,—and let no selfish regard for his own feelings, lead him to spare the rod of correction, lest it should be to the ruin of his child! And parents who thus neglect their duty, must not expect their reward in the love and obedience of those dear to them as life itself. Those only may look for the abundant harvest of affection, who have sown the seed, amid tears, prayers, self-denial and persevering exertion.

When on her dying bed, a sweet child, the daughter of a dear friend of mine, who had been trained in the way of religion and truth, by a parent, *kind, but judiciously firm*; as she sank to rest in peaceful reliance on her Saviour's merits, and her Saviour's love, affectionately thanked her beloved mother for all her tender care and kindness; but added, (mark her words!) "I THANK YOU MOST OF ALL, FOR HAVING SUBDUED MY SELF-WILL."

C. S.

ON THE PRINCIPLES OF FIRST TEACHING, AND ITS DIFFICULTIES.

In teaching very young children, of four or five years of age, there are two distinct objects which a teacher ought to keep constantly in view, and which he should endeavour to make subservient to each other. The one is the communication of real knowledge to the child; and the other, and the principal one at this particular period of his labours, is the preparing and strengthening of the child's mind, by proper exercise, for those additional supplies of information, which it will soon be requisite to communicate.

As to the first, or the communication of religious knowledge to the child, it must be obvious that, till the

child be capable of exercising his mind in the classifying and combining of simple objects, there can be but little progress made in this department. The first attempts will necessarily be the most difficult, and will require the greatest exercise of patience and labour, on the part both of teacher and child. But as every difficulty in this exercise which is overcome, is in one sense overcome for ever, it is equally certain, that these obstructions will lessen at every step, and the acquisition of any one idea regarding any truth, will prepare the way for the reception of many more.

As to the second object, that of exercising and strengthening the mind of the child, it should be considered at this period by the teacher as of the greatest importance, and should, for some time at least, be more steadily kept in view than the other, as being the means of bringing him much sooner even to the accomplishment of the first object above alluded to. Children who have long been in the habit of repeating set forms of words, in answer to questions, are commonly much at a loss when an extemporaneous question, about religion or their Catechisms, is first asked them. This difficulty, however, must be conquered; but it should always be done by gentleness and perseverance; by making the children again and again repeat their answers, and endeavouring, as much as possible, to vary and simplify the extemporaneous questions formed from them; and particularly, in showing the connexion between the question asked, and the words which he has repeated.

When this first obstruction appears to be more difficult to remove than was expected, and does not readily give way to the repeated and varied cross-interrogatories of the teacher, he must take another course, and endeavour to bring the common sense of the child into exercise, till he can make it subservient to his purpose. To accomplish this, he should now go wide of his subject, and appear to drop it, that the child also may lose sight both of his lesson and his school, and, if possible, retain no idea that he is for the time under the catechetical influence of any one. The teacher must,

in a free and familiar manner, ask him some trifling questions about his family, his clothes, his companions, or his play;—things with which the common sense and experience of the child are familiar; and from this point the catechetical exercise must now take its rise. For example, were a teacher, whose questions on the words repeated had uniformly been answered by a vacant stare, to ask the same child in an easy way, “Who made this jacket, or frock, or pelisse?”—“Of what is it made?”—“For whom did Mr. — make it?” “Who gave him the cloth to make it?”—“Of what is this cap made?”—“Who made the world?”—“Who made all things?”—“Of what did God make all these things?”—“Who made you?” &c.—he will be able very soon, and in a very agreeable manner, to break down this first great obstruction to mental exertion upon those topics, which the mere repeating of words always tends to raise and strengthen. A few such trials will soon let the child into the pleasing secret, that he has a mind capable of searching, and comparing, and deciding for himself; and he will take increasing pleasure in its exercise. The meaning of the answers will, by every successive question, gradually begin to appear; first, in the small detached sentences which form the subject of the several questions, and then, by degrees, in their connexion with each other. These, in their turn, form the subjects of new questions and new combinations, each of which stimulates the mind to the important mental exercise of searching for a correct answer, which will ultimately be given in an intelligible and appropriate language.

In pursuing this course, the teacher will find, that the various elementary Catechisms in common use, are not all equally adapted to the accomplishment of his designs. Those Catechisms, he will soon perceive, suit his purpose best, in which each answer stands perfect in itself, and does not necessarily depend on the words of its question for the completion of its sense; and more particularly and principally, those will be found most serviceable, where the words in the answers, which are to be repeated by the child as the

foundation of the catechetical exercises, are so chosen and arranged, as to be easily, and without violence, broken into the smallest possible parts, or elements, from which the greatest number of extemporaneous questions may be drawn, and by means of which the greatest variety of combinations may be effected by the child. This gives the teacher a complete command of the child's mind, which he can direct to any, or every corner of his subject, in order to cull out the simple truths as they stand by themselves; or to combine, or classify, or separate them at pleasure; by which means he causes truth gradually to dawn upon the minds of the children, with a clearness, and a perspicuity, and a beauty, which, so far as we yet know, can never be attained in any other way.

In commencing the mental culture of a child, then, we must follow nature, and proceed steadily upon this principle, which is evidently the most pleasant, and the most successful mode of teaching, yet practised. As to its *success*, it is worthy of remark, that, wherever a fair trial has been given, it has never yet been known to fail; and as to the *pleasure* with which its exercises are engaged in by the children, a few trials will be sufficient to show its decided superiority. These circumstances are mentioned here for the encouragement of such as might be deterred from pursuing this path of usefulness, from the apparent difficulties which necessarily occur at the commencement. But teachers will find, that by a little patience for a few lessons, their own delight in this duty will greatly exceed their trouble. For as soon as the children begin to feel the enjoyment derived from the exercise of their minds, and gradually acquire a facility in using them, the satisfaction which is thus conveyed, will become, both to teacher and child, a sufficient stimulus to exertion. The labours of the teacher change their character, and every following step is to both of them an advancement of improvement and pleasure. *

CHILDREN IN THE COAL PITS.

It is a well known fact that children in our neighbourhood are soon sent to

labour in the pits; in some cases at the *age of six*, others *at seven*, and but very few reach *eight years*; and, in consequence, they have little or no opportunity of receiving *any portion of education*. The Sunday-school, therefore, comes in very properly to meet the neglected condition of these children? When the superintendent was examining the children, the Sunday prior to the visitation, he found several boys who were reading correctly in the Testament, and others in the Bible, who declared that *they had not any other instruction in learning to read than what had been given at our Sunday-school!* Many more are to be found who received little more education than the *knowledge of the letters* before they were sent to work, who now *can read the sacred Scriptures*, and acknowledge it with much gratitude. *More than half* of the children in our school *read in the Bible and Testament classes*. Catechetical instruction still holds a prominent place in our school. —*From Killingworth Wesleyan school.*

ENCOURAGEMENT.

The following are facts connected with our school:—425 children in the school; 88 teachers, superintendents, &c.; 64 of the above were once *scholars* in *our own school!* 82 of our teachers are joined in church membership!! A young man, about 14 years of age, who was employed the last six months as a teacher, has been suddenly called away by death. He was a scholar for several years, and behaved well; and when called upon to assist as teacher, he was always ready; and during the six months he was engaged as a regular teacher he was very diligent and attentive to his class. His conduct at home was very exemplary; and his remarks to his mother, previously to his dissolution, indicated that a divine change had been wrought in his soul. His last words were prayer.—A little girl, six years of age, has twice lately returned when going to the week-day school, having recollected that she had forgot to pray on those mornings. When she came back, her mother desired to know why she had returned. In tears she acknowledged her

neglect, and retired to pray. Another girl, seven years of age, on being asked by her father if she was happy, replied, "Why do you ask me that?—you know I can never be happy *until my heart be changed!*" Her father asked her if she knew who alone could change it? She replied that her teacher had told her it was the Lord Jesus Christ. A boy, who has irreligious parents, has given great proof of a change of heart, and evinces very great powers of memory—he recollects the substance of several sermons and addresses which he heard several years ago. Another boy, when buying sweetmeats at an old woman's shop, stole a farthing biscuit, but for six weeks he had no rest in his mind, either at home or abroad, and could not satisfy his conscience until he went to the same shop, and bought a half-penny-worth of biscuits, returning one to the old woman, confessing to her, at the same time, that six weeks before he had stolen a biscuit from her, but had been miserable ever since, until he had made restitution.—*Wallsend Wesleyan S. S., England.*

PARIS SUNDAY-SCHOOL SOCIETY.

The committee of this society have addressed a circular to the Protestant clergy in France, affectionately urging them to institute Sunday-schools in their respective vicinities. They state, that in many districts the Protestants are entirely destitute of elementary instruction; and that, far from being prepared to assist the efforts of religious societies, many of them cannot themselves receive any instruction in their preparation for the holy sacrament, except by the oral communications of their pastors. The society justly state, that Sunday-schools will be found a most powerful counteraction to this evil.

For the American Sunday-School Magazine.

THE DUTIES OF PARENTS.

It is to be feared that the duties which parents owe to their children, are by many even criminally neglected. It is presumption for any parent to think that they are without influ-

ence; even in society it may be far more important than you imagine; but in the bosom of your own families it has an immediate and important bearing on their moral character, and not only so, but on the ten thousand others who will be influenced by their example. There are not a few who act under the daily responsibility of parents, and neglect to cultivate the minds of their children, with the excuse, which has too long enslaved infant minds, that they are too young to comprehend the duties of religion: but this is altogether a mistake, and one too, which is likely to prove ruinous in its consequences. Facts plainly show, and indeed it should never be forgotten, that the habits of persons are generally formed before they arrive at manhood. A child of common abilities is always learning something, and it is a very great privilege that parents may choose such conversation, society, and restraints, as will be likely to lead their thoughts and improvements in the right channel. If children are taught in their infancy to obey their parents, a religious culture of their minds will become easy; but when this first and essential duty is neglected until disobedience, evil and vicious habits have been formed, it is then that we see the folly of neglect, and begin to feel the consequences of such criminal indulgences; but these checks of conscience will have but a faint resemblance to the retributions of eternity. There are many more parents who excuse themselves by saying that they are poor, and find so much to do for the comfort of their children that they have no time to instruct them themselves, nor the means of clothing and sending them to the Sabbath-school so that they may appear as well as any children who go there. But the Bible meets such an excuse with "Seek first the kingdom of God and his righteousness, and all needful things shall be added." I would ask for what purpose do you have time? Is it not that we may believe and obey the gospel? Is it not for the purpose of training up our children in the way that they should go, that when they are old they may not depart from it? Is it not that you may constantly teach them by precept

and example, that they must die, and must all appear before the judgment seat of Christ, to answer for the deeds done here in the body? Now if these things are so, and the consequence of believing or disobeying is eternal, why, I would ask, do you not talk to them of these things, when you go out and when you come in, when you rise up and when you sit down? Why do you not dispense with the pride of superfluous appearance, and send them clean and in season to the Sunday-school? Do not deprive them of the means of getting good in this nursery of piety, nor neglect to instruct them in the truth yourselves. The want of early instruction of the young, of religious ordinances, and of Christian faithfulness, is often visible in families and societies where such influence is not enjoyed. Disobedience to parents, Sabbath breaking, gambling, intemperance, profane swearing, fightings, &c. are practices which are not uncommon in such places, and in most cases grow out of the neglect of parents. What do parents think? Why, the decision is clear; the conduct is an index of the mind. The consequences of these, and many other bad habits in this life, are a train of evils and troubles. Yes, they will cause the tears of fathers and mothers, the imprisonment of children, and finally will exhibit an awful spectacle on the gallows, and the last speech of such victims has often been—Oh, that my parents had warned and restrained me when I was a child! One fact speaks volumes on this subject, that no one was ever convicted of a crime, who had been instructed in the Sabbath-school.* Children who constantly attend Sabbath-schools, will generally refuse to engage in sinful acts, and have often replied that—I cannot, for I belong to the Sunday-school. But those who are left to decide the point of going to school for themselves, are generally prying into things which are unprofitable and sinful, and when temptations are presented before their minds, they are ready to yield to them—and why? Because the mind is always active, and there

is nothing else to occupy it. I have often visited parents, (and I am sorry to say that some were professors of religion,) with the request that their children might attend the Sabbath-school, and in the presence of their children obtained this mortifying reply, that—my children may do as they please, it is hard to drive them away. A more direct way to ruin could not be conceived of, and may not the improper conduct of such children be fairly chargeable on their parents? Will it not be a joyful circumstance in the great day, for parents to be found on the right hand of the Judge, and be able to say—here, Lord, are we, and the children which we early instructed in thy ways? But widely different will be the degree of happiness of those who must say—here, Lord, are we; but yonder, far on the left, are our children, that we suffered to go as they pleased. But is it certain that such neglectful parents will finally arrive at heaven? On the other hand, suppose that parents should be found on the left hand, whose children had been influenced by Sunday-school teachers to attend school constantly, and that by the blessing of God on the faithfulness of teachers, should be found among the happy circle? What heart-rending lamentations think ye would fill the parent's mind. And now if parents would feel alarmed at what is truly alarming—if their precept and example were every day such as they would be willing to be judged from, and that their children might strictly follow all their days,—what an evident and sensible change would there be in the world!—would it not be the full beams of millennial glory?

A PARENT.

Norwich, Conn.

THE REFORMATION.

One person, who was notorious for swearing and other vices, and seldom, if ever, went to any place of worship, had two children at the school. They were in the habit of taking home small books from our library, and reading them to their parents. One of these books made a great impression upon the mind of their father; and he was induced to come and hear for himself; and I know, from good authority, that

* See the article "Sunday scholars in Prison," on a subsequent page.

he made a resolution *never to swear another oath*, and he has so far kept it.
—*Burnop Field School, Eng.*

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EXPERIENCE OF A SUNDAY-SCHOOL
SCHOLAR.

The following account of the religious experience of a young woman, whose means of instruction were confined to a Sunday-school, was written by herself. The London Sunday-School Teacher's Magazine, for December, remarks, "The minister in whose service she is, assures us that he could vouch for the whole having emanated from her pen, without the assistance of any one." We transcribe it, in the hope that it may encourage Sabbath-school teachers to persevere in their work.

"Having given myself up to the Lord Jesus, it is my earnest desire to give myself up to his people, and to enjoy the privileges of those who are called by his name. I was born of parents, dreadful to relate, who were even destitute of the form of godliness, having no concern for their own souls, nor those of their children; I was indeed a child left to myself, to follow my own evil-inclinations without any restraint, or ever being told what an evil and bitter thing it is to sin against God. Such was my condition when it pleased God, who had purposes of grace and mercy towards me, to stop me in my career of sin and folly in the eleventh year of my age, by directing me to the Sabbath-school connected with this place, and thus to pluck me as a brand from the burning—Oh happy period! I can never express half the love and gratitude I owe to God, that he ever permitted me to enter—Sunday-school; if he had not, I might still have been living without God and without Christ, and without hope in the world. I was in the school four years, and it pleased God to command his blessing on the instructions I then received, so that they left an abiding impression upon my heart, whereby I was led earnestly to desire an interest

in those blessings which Christ died to procure—it was there I was taught the necessity and usefulness of searching the Scriptures, and of private prayer, and while God was saying unto me in his word, *Seek ye my face*, he enabled my heart to reply, *Thy face O Lord will I seek*. It was about two years before I left school that I began to pour out my soul unto Him who seeth in secret, and who hath promised that those who seek him early shall find him. Since that time the happiest moments of my life have been those spent in secret communion with God. I was very much impressed by an address delivered by one of my teachers, from these words, "Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them." When I returned from school I shut myself up where no eye was upon me but God's, and earnestly implored him to take possession of my heart, to be the father and guide of my youth, and not suffer me to give the best of my days to the service of sin. It shall not be said that praying breath was ever spent in vain; he hath made known unto me the way of life, and given me a desire to live only unto him, but I felt that I had within me an evil heart, prone to depart from God, and that when I would do good, evil was present with me—the more I knew of my own heart the more I saw my own inability to do any thing well pleasing to God. I was some time cast down under a deep sense of guilt in the sight of God, though I firmly believed what the Bible saith, that Jesus Christ came into the world to save sinners, of whom I felt myself to be the chief; and that he is able as well as willing to save them to the uttermost that come unto God by him; yet I could not feel that I was interested in him; but by a regular attendance upon the public means of grace, so far as my station in life permitted, and diligent perusal of the word of God, my views of salvation by Jesus Christ gradually became clearer. No sooner was I enabled to look quite away from myself and to rest simply and entirely upon Jesus—no sooner had I arrived by faith at the foot of the cross, than I felt the burden of my sins

fall off—the mercy of God was more than a match for my heart. From this time my faith and hope was increased, and I was enabled thankfully and humbly to rest upon Jesus for salvation, and to receive him not only as my righteousness to justify me, but also as my sanctification to purify and cleanse me.”

For the American Sunday-School Magazine.

A PRODUCTIVE HARVEST.

If any thing could illustrate that part of the parable of the sower, which describes the seed sown on good ground, it is the fact which is communicated from Nashville, page 45 of the last number of the Magazine.

We may be very sure of two things when we find the seed sown bringing forth thirty, sixty, and an hundred fold—first, that it is *good seed*; and secondly, that although sown by man, *God has given the increase*. It is indeed cheering to see, even here and there, a fruitful spot in the wide field of Sunday-school exertion; and we should be led to expect more and more, the accomplishment of such happy results, when we see the efforts of any of our fellow labourers crowned with success. In one point of view, the event here recited is peculiarly interesting; we refer to the influence of Sunday-school publications, which is here so evident, that it cannot escape the attention of the most careless.

A few elementary books are granted by an old school for the purpose of aiding in the establishment of a new one, and the simple result is an accession to the church of Christ of no less than twenty-five individuals! It is indeed a simple, yet a powerful instance of the efficacy of means, when blessed by the Spirit of grace, and should in itself be a sufficient reward to those who have contributed their labour or property for the diffusion of Sunday-school books. But this is not a solitary example. The records of the American Sunday-School Union present many such; and it is a matter of joyful thanksgiving to its friends, that the great Head of the church has been pleased to signify his approbation in a manner so glorious.

VOL. VI.—10

The last yearly report of the American Sunday-School Union, presents the following view as the results of their labours.

“It is much regretted that very few of the reports received from auxiliaries, mention the number of teachers and scholars who have made a profession of religion in the past year: the number of the former actually reported is 1269, and of the latter 909; which being added to those before reported, makes 7659; but we believe this is not one-fourth of the teachers and pupils, who, after their connexion with Sabbath-schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ. These are the fruits of Sunday-schools, for which the Christian offers his grateful thanks; these are the trophies of that victory over the world, the flesh, and the devil, which excites the envy, hatred, and opposition of the wicked, but is the song of praise and thanksgiving of all the redeemed, and swells the notes of joy among the angels of heaven.”

While we know that in numerous cases the blessing which began as a small rill in the Sabbath-school, has spread over whole congregations and towns, as a mighty stream, surely we have cause to press forward in a work on which God himself smiles with favour, and let those who oppose it, *beware lest they be found fighting against God.*

H.

RESTITUTION.

The following fact occurred in Sheffield, in November, 1810. The sum of three shillings was conveyed into a shop in that town, enclosed in a paper, on which a memorandum was written, that the person who had sent it had fraudulently obtained that amount, several years ago, from those to whom it was addressed; and it was further intimated, that restitution was one step towards true repentance. This act deserves record, both for warning and example.

Since this paragraph was written, another shopkeeper received a similar note, in the same hand, enclosing half a crown. It was conviction under a

sermon that wrought this change in the feelings of the unknown penitent. Let the ministers of the gospel therefore persevere, they never can know all the good they do.

In April, 1828, a funeral sermon was preached in one of the chapels in this town, on occasion of the death of a poor but pious individual, whom the preacher identified with the person referred to in the foregoing paragraph. The man, to whose credit the above recorded action relates, had, it appears, survived its publication almost twenty years; but the secret of his conscientious remorse, and subsequent atonement, was only confided to a single individual, who never divulged the fact, till he did it to the minister on the above occasion, and who, in mentioning the subject, stated, that as both the parties were now dead, there could be no impropriety in alluding to the transaction, nor in recommending so striking an instance of restitution to the imitation of others who might perhaps be guilty of similar offences.

Another circumstance of a similar nature was related by a gentleman residing in one of the western counties. A young woman of apparent respectability, who was in the practice of frequenting his shop, happened to be present one day with some other customers, to whom a sixpence was due in change; this was laid on the counter, but soon disappeared, and was nowhere to be found. The young woman left the shop, and discontinued her dealings there. After some years she called and requested to see the master, when she acknowledged that she had yielded to the temptation of taking the sixpence, which had made her miserable ever since; and she now felt most desirous to make all the reparation in her power, by acknowledging the crime and restoring the money; which, though so trifling a sum, had ever caused her the pain of a guilty conscience, though she had not until then the resolution to restore it. —*Lond. S. S. Mag.*

THE PIOUS PLOUGHMAN.

In the parish where Mr. Hervey preached, at the time when his views

of divine truth were obscure, there resided a ploughman, who usually attended the ministry of Dr. Doddridge, and was well informed in the doctrines of grace. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied the ploughman in his rural employment. Mr. Hervey understanding the ploughman was a serious person, said to him one morning, "What do you think is the hardest thing in religion?" To which he replied, "I am a poor illiterate man, and you, sir, are a minister; I beg leave to return the question." "Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self," grounding his opinion on that solemn admonition of our Lord, "If any man will come after me, let him deny himself." "I argued," says Mr. Hervey, "upon the import and extent of the duty, showing that merely to forbear the infamous action is little, we must deny admittance, deny entertainment, at least, to the evil imagination, and quench even the enkindling spark of irregular desire." In this way I shot my random bolt. The ploughman replied, "There is another instance of self-denial, to which the injunction extends, which is of great moment, and the hardest thing in religion, and that is, to deny *righteous* self. You know, sir, I do not come to hear you preach, but go every Sabbath, with my family, to Northampton, to hear Dr. Doddridge. We rise early in the morning, and have prayers before we set out, in which I find pleasure; walking there and back I find pleasure; under the sermon I find pleasure; when at the Lord's table I find pleasure; we read a portion of the Scriptures and go to prayers in the evening, and find pleasure; but, to this moment, I find it the hardest thing to deny righteous self; I mean the renouncing of our own righteousness, not leaning on that for holiness, nor relying on this for justification." In repeating the story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ; I looked at the man with astonishment and disdain, and thought him an old fool, and wondered at, what I then fancied, the motley mixture of piety

and oddity in his notions. I have since clearly seen who was the fool—not the wise old Christian, but the proud James Hervey; I now discern sense, solidity, and truth in his observations.”—*Life of Hervey*.

For the American Sunday-School Magazine.

SUNDAY-SCHOOL BIBLE CLASSES.

Within the whole range of Christian benevolence, perhaps no one system has experienced more important changes in its plan of operation, than that of the Sunday-school. Its benefits are no longer confined to the poor and ignorant, but children of the wise and of the rich have found it good to be there. Teachers by thousands have been found cheerfully to forego their ease and indulgence, and become instructors of the young, with better motives than the hope of pecuniary reward; and scholars will punctually attend without the inducement of tickets and premiums. Infant minds are found capable of comprehending gospel truths, and infant hearts have felt the love of God. The appendage of infant and Bible classes to Sunday-schools is of recent date; yet though last, not destined to be least in conferring blessings on the rising race. On the last named link in this chain (Bible classes) I desire through the medium of your valuable Magazine, to offer a few remarks, which I design to apply to Bible classes connected with Sunday-schools only.

The importance of the subject has not escaped the notice of the managers of the American Sunday-School Union, as we learn from the recommendation contained in their second report (for 1826.) The pages of your Magazine for October of the same year, also inform us of the existence of a committee of that board for preparing a plan for conducting Bible classes under the recommendation of the board of managers. Since that period, we have also been informed of the formation of a national Bible class society; but whether that society has proposed any plan for conducting them, or the committee of the board of managers have redeemed their pledge, I have yet to learn. We have

also been favoured through the medium of your Magazine, with two or three other interesting communications, which I fear have not had much effect in directing the attention of teachers more to this important object. If you, Mr. Editor, have any information to that effect, I should be gratified by being informed.

Of this I feel fully assured, that our Sunday-school system hitherto has been lamentably defective, with regard to that class of youth contemplated in these remarks. Were I to ask, sir, what are the difficulties most frequently complained of by your correspondents, and for which remedies are sought—would not your answer be—the lack of teachers, and the retention of the elder scholars in the school? The Bible class presents the remedy for both these evils. It has long been a favourite theory amongst a large number of Sunday-school teachers, that in a short period a successive supply of teachers, adequate to the wants of the school, will be obtained from amongst the scholars. It is possible that some schools may have been thus highly favoured, yet I conceive such instances are extremely rare. My own experience, for upwards of ten years in the same school, does not allow me to speak of more than one such scholar becoming a teacher. I do not say, that out of seven or eight hundred scholars, whose names have been registered within that time, that only one has become a teacher; for I have heard of two or three others engaging as such, and others may have become so without my knowledge; yet one only has taken a class in the school where he was a pupil. The experience in several other schools of which I have some knowledge, does not differ materially, thereby justifying the assertion, that whilst our Sunday-school system continues as it has been for some years, we shall look in vain to that source for a supply of future teachers.

This subject appears to have been viewed in its proper light by some of our fellow labourers in Boston, as communicated in your number for August, 1826. They remark with regard to obtaining a full supply of teachers, that “To effect this desirable object,

is by no means difficult. No more difficult than the formation and continuance of a Sabbath-school Bible class." These sentiments are perfectly in accordance with my own, yet the plan they propose I conceive would be less efficient, than by establishing a class in connexion with every Sunday-school. I trust I shall be pardoned if I appear rather tedious by descending somewhat into particulars, in proposing a plan that has been found successful under my own eye. I by no means conceive it perfect, being fully sensible that a teacher of observation, who may be induced to make the trial, will have suggested to his mind many things as improvements. Let every Sunday-school possessed of more than one teacher, form a Bible class in connexion, to which the elder scholars, say from 14 years of age and upwards, (and even under that age rather than suffer them to leave the school,) shall be transferred, subject to the rules established for the class. A member of the church who would be unwilling to bear the drudgery of teaching an A B C class in a Sunday-school, might be prevailed upon to take charge of a Bible class. Should no such person in the congregation be found, then appoint one of the Sunday school teachers; the more experienced the better. I here anticipate the objection—we have not sufficient teachers for the school; how can we spare one for a Bible class? I answer—you are only parting with one, to be repaid more than four fold in a short time. Experience has established this fact, wherever the plan has been put in successful operation. The class should be assembled in a separate room from that wherein the school is taught, or interruption will be unavoidable. A room in a private house, provided none other could be obtained in the neighbourhood, would answer the purpose. The number of which it should consist, must be influenced by the size of the room, and the influence the teacher may be able to exert. Twenty to fifty *members* (which term should be substituted for *scholars*) may be instructed with as little inconvenience as eight or ten. As but few schools could furnish a sufficient number of a suitable age for a good sized

class, some of the old scholars might be prevailed upon to attend, who had become weary of the Sunday-school. Let the commencement be made with so many as may be obtained, even though they should not exceed eight or ten, and the increase will not be found difficult or tardy. At an early opportunity, after the class is formed, let a meeting take place of the teacher and members, when a few simple rules may be proposed for their government, which, when approved of, should be signed by each member. In forming these rules, reference should be had to the new relation about to be established, viewing the teacher more in the light of an elder brother than a master—one who is to rule by the exercise of love, and not of authority. The rules should provide for the admission and expulsion of members, and no punishment should be contemplated other than private or public reproof, and in an extreme case, expulsion; and in either case, it ought not to be done without the approval of a majority of the members.

A class formed upon this plan, composed of from twenty to thirty members, has within one year furnished five Sunday-school teachers, two of whom have publicly united themselves to the church; other two evince such conduct as is peculiarly encouraging, and the other has become weary of his duties and left the school. The class still presents encouraging aspects, and two or three more would willingly become teachers, or engage in any other duties where their services might be useful. The method of instruction adopted shall form the subject of a subsequent communication from

B. C.

Feb. 1829.

HAPPY DEATH OF A SUNDAY SCHOLAR.

We consider that we should be doing injustice to our school, and to you, our good friends, if we were to neglect to inform you of the happy death of one of our female scholars, who departed this life on the 16th of October last, in the 12th year of her age. E. T. was one of the first who entered the school at its commencement, and continued steady and diligent until she

was afflicted. She frequently said, "Others take pleasure in play and in sport; but my pleasure is in the Sunday-school." She was first in her class all the time she had the privilege to be a scholar. But the time of health was soon over, and Elizabeth became afflicted, and her afflictions were both long and severe, yet she never was heard to murmur at the dispensations of providence. She would say on the Lord's day mornings to her father, "If it should please God to grant me my health again, it will be, as it has been my delight to go to the Sunday-school; but if I should die and get to Heaven, the change to me will be far better!" She was some months afflicted before she could rejoice in a sense of pardoning love; but God, who is rich in mercy, visited her soul, and although a child, she enjoyed clearly the Spirit's witness. The Bible and Wesley's Hymns were her constant companions, and when she became so weak as not to be able to hold up the books to read, she would have them raised up upon pillows, in such a position as to enable her to read the sacred pages; she frequently said to those who visited her, "Oh how I love to read God's word!" Upon being asked the reason, she would say, "because it tells me what Jesus has done and suffered for me." The fear of death was taken away; and she looked forward to the day of her death with triumph! On the morning of that day she told her mother she was dying, but going to Heaven to be happy for ever; about four o'clock in the afternoon she calmly took farewell of her father and mother, and sisters and brothers, and desired them all to follow her to glory; as soon as she had done this, she raised her hands and eyes to Heaven, and with her dying voice, cried out,

"Yonder's my house, and portion fair:
My treasure and my heart are there;
And my abiding home!"

Here her father interrupted her, and said—Do "angels beckon you away?" "Yes," she said, "And Jesus bids me come!"

For an hour after this she very frequently cried, "Oh how long! Oh how long!" and near five o'clock she lifted up her dying eyes and said, "O Father,

it is hard work to die!" At that time I believe glory was opening to her view, for she cried no more "*how long!*" but "*soon! soon! soon!*" and at 10 o'clock she cried out, "Come, Lord Jesus, come quickly," and, without a struggle, resigned her happy spirit into the hands of her beloved Saviour, and fell asleep in Him who had washed her and made her white in his precious blood. You must excuse this brief sketch, for the half has not been told that might have been said concerning her faith—her patience—her love to God in Christ—her delight in the exercise of family and private prayer. There are others in the school who, we trust, are following her example, and seeking after the same Heaven. We pray God that we all may be found of him in peace, without spot and blameless, and be accounted worthy to enter into the marriage supper of the Lamb.—*London S. S. Mag.—Aytton Banks Independent School.*

REVIVAL IN AN ENGLISH S. SCHOOL.

In the month of January last, a general concern for their souls was evinced by the senior scholars; and that question was feelingly asked, "*What must I do to be saved?*" We were not at a loss to answer that question, as the scriptures of truth give so direct a reply: but how to point out the most effectual means to conduct them aright to faith in the Friend of sinners, required no small share of that wisdom that cometh from above. The plan that was thought most likely to answer, was that of encouraging them to begin prayer-meetings among themselves, after giving them suitable advice, and praying with them. A pious person was appointed to begin and conclude for them: they met together, and we are happy to state to you, that it has answered the desired end. Not less than about forty of them have been deeply impressed with the fear of God, and are now endeavouring to keep his commandments. Many of them are joined in church fellowship, and are adorning the doctrine of God their Saviour. It is truly delightful to hear them engage in prayer! A few Sunday nights ago, while the members of the church were engaged in prayer,

a particular feeling was manifested among men, women, and children, and some of the latter loudly cried out for the Lord to have mercy upon their souls; and it was with the greatest difficulty that the meeting could be concluded. The next night, a prayer-meeting was held in the chapel, and about fourteen of these children prayed; and we are happy to say, that their manner and expressions delighted every one present.—In fact, the school is quite in an improved state, and a pious feeling pervades the whole. We do assure you that the children are become the spiritual instructors of their parents; and we cannot for a moment doubt that it will be more generally felt. One circumstance I shall mention, that one of the parents, a poor widow woman, when labouring under conviction for sin, said very thankfully, that she had reason to bless God for her children being instructed in a Sunday-school, from whom she herself had learnt many a useful lesson.—*High Felling School.*

HINTS FROM A TEACHER.

My dear fellow Teachers,—Feeling, as I trust I do, the importance of the work in which we have engaged, I wish to speak a little upon the exciting cause and the leading objects of a genuine Sunday-school teacher.

I apprehend that the great exciting cause of a genuine Sunday-school teacher is, that the love of Christ constraineth him; for before he can properly feel a concern for the salvation of others, he must first feel his need of Christ crucified, for the salvation of his own soul. Can we suppose for a moment, that if a person has not felt the need of a Saviour for himself, that he can be a real heart-felt teacher of another? I hesitate not to say, no. If he has not felt sin to be a burden—if he has not felt the plague of his own heart—if he has not felt that his heart by nature is deceitful above all things and desperately wicked, and that every thought and imagination of his heart is only evil, and that continually, how can he be a genuine teacher of another? Can he know how to speak to one who is burdened under a sense of the deep depravity of his own heart, and mourning under a sense of

his departure from God? Surely not. But if, on the other hand, he has felt all this, and on account of it has been led to the foot of the dear Redeemer's cross, there to seek his precious blood may be sprinkled upon his own soul, that he might be cleansed from all filthiness of flesh and spirit, then, there will be reason to expect the divine blessing on his labours. From a sense of what he himself felt, he will point his dear children to the Lamb of God which taketh away the sins of the world. He, from a sense of that love which the dear Redeemer has manifested towards him, feels it a duty, yea, a privilege, to be engaged to point poor sinners to Christ, the only refuge. This is, I think, if I have a right knowledge of the importance of our undertaking, the grand moving cause which has led us to undertake this arduous work.

I come now to mention a few of the leading objects a genuine Sunday-school teacher keeps in view in his arduous undertaking. The first I would mention is, the glory of God. Now how do we know that he has this in view. I would answer, that the very work in which he is engaged is the Lord's, and to him shall be given all the glory. But we are told in the scriptures of divine truth, that whoso offereth praise glorifieth God; now this is the element in which he lives, and consequently that is what he is inculcating on those who are put under his care, and in this I think he is made the honoured instrument in God's hand of accomplishing this his first and main object. Moreover, God is glorified when sin is restrained, and when young sinners are brought to fall low at the foot of the Redeemer's cross, and this the Sunday-school teacher is made the instrument of doing in many instances. The teacher has also in view the good of men, and what is more likely to promote it than instilling into the minds of youth religious principles? Are we not commanded to search the scriptures? and this the Sunday-school teacher does, in order to teach others the things which belong to their everlasting peace, and thus he is made the instrument in God's hand of benefiting his fellow men. But he has in view

more than this—the salvation of the souls of those for whom he labours; for this he wrestles with God in prayer night and day, that he may not only have the pleasure of meeting them on earth, but that he may have the joy of meeting them in heaven, and joining the hallelujahs of the redeemed through eternity.

My dear fellow labourers, whoever you are or wherever you are, is not this your earnest desire? then join with me in prayer to Almighty God for his blessing on our own feeble efforts, and on all the labours of Sunday-school teachers throughout the world.—*London S. S. Teacher's Magazine.*

A COUNTRY BOY'S LETTER.

To the Printer of the Magazine.

I came from the country last summer, where I used to be a Sunday-scholar. When I came to town I didn't know any body: on week-days I went to school, and Sundays I staid at home, and tried sometimes to read a little to mother; for we had no church to belong to.

I did go one day to a fine church, but there were no benches along the wall, and as I couldn't see how they got up stairs, I went into one of the seats which was boxed up, and had grand carpets and stuff all round it. Soon the owner came with two boys, and he looked cross at me all the time, though I behaved a great deal better than they did, if I was not dressed so fine; and there was plenty of room all over the church, but I never went there again.

One day a Sunday-school master came into our house, and asked my mother if I might go to his Sunday-school. My mother told him I could not read much; and he said I would learn very fast in his class, for he attended the most to that—to teach children to read. I was very glad to go, and had been wishing for several months, and when Sunday morning came, I ran off to the school without my breakfast, to get there at half past eight. I had a long way to go, and it was that cold snowy Sunday just after Christmas. When I got there the

school was all shut up, and soon two more little boys came, and they said the teachers didn't get there soon in such cold dark mornings. We helped one of the boys into the window, and the other ran away to get some chips to make a fire. I thought of one the Bible tells about, who gathered sticks on the Sabbath—I felt afraid and didn't help him. But I don't know whose fault it is, if it is wicked such a cold day when there's no fire made.

After some time the head master came, and he said we were fine little boys for being there so early, and after a bit, more came. I began to think it was like when father was buried; they didn't begin to meet till near an hour after the time.

By and by we were told to take our seats, and after waiting, the master came that got me to come to school so soon. He took out his watch and looked quite angry at it, and then shook it at his ear to make it go faster the next time I suppose. I whispered to some of the boys to know if they began with a prayer; he said they had not time that morning; and I found he was right, for soon I heard a church bell ring. We were told to put away the Testaments; they sung a hymn, and one of the masters made a prayer at the close, and I was glad of that. We were then told to go into the church, class by class. I saw that some of the teachers didn't go in, (may be they were good enough!) But I think some of the boys sneaked off too, for there wasn't near so many in the church.

In the afternoon there was more teachers at the school, and they didn't stand round the stove near so long as they did in the morning, and talk about the cold day. When we took our seats, our master got out a question-book, and asked the boys where the lesson for the day was. I suppose he knew where, and only wanted to try the boys. I saw some of the masters, with question-books in their hands, leaning away back in their arm-chairs; and I believe the children sometimes try to do just like their teachers, and the boys in our class leaned back till over went our bench, and down we came on the floor, and the whole school was disturbed, and it

made some of them laugh, but I couldn't see any reason for that in a Sunday-school. As soon as we got right again, the master asked something about the sermon in the morning—I was very glad he didn't ask me about it, for I could only understand a few words here and there, and I don't believe many of the grown up people understood all the great words, if they did, they didn't seem to attend much. I guess that the reason why so many people don't go to meeting more, is, because the ministers only speak for the people who have a great deal of learning; and all the others, and all the little country boys and children that don't know much, can't find out what some of the sermons are about.

I often wish I could go to that children's church I used to hear so much of. They say the children attended so to what was said, and understood so much, that some would go home after, and write a great deal of it down on paper, or get their mother to do it. I suppose many big people could understand more when it is made so plain. How I should love to go! but I suppose they all have to pay something to attend there?

I was going to say that none of the boys in our class were able to tell much about our sermon, and the master then began at the head, and asked each one where the minister took his text from in the morning, and not one could answer. He said we had been so careless in the church, that he would not tell us where the text was. One of the bad boys said afterwards, that he did not believe the teacher knew himself. Our master then asked a great many questions from his book, and it made me wonder to see how smart the boys could answer. I don't know if all their answers were right or not. I recollect now that he asked, where Mount Sinai was, and one of the boys said it was just on the north side of Jerusalem. I don't think I was ever taught that that was the right answer. Our master looked at the map at the end of the book, and said he couldn't see it down so there: now if it is not put in the right place in the new question-book, that so many persons have been engaged in making, I think it should be attended to.

Now, Mr. Printer, may be you won't think all this is worth your time to read, and you may wonder why I have wrote so much about it. And I am almost ashamed to tell the reason, for I love Sunday-school dearly, and do not wish to complain about any thing. But I have often heard of how much they learn good in some of the Sunday-schools, and I sometimes think our master don't care so much for us, and talk so good to all of us as some do. I want to tell you more about it some other time, and then I should like to ask you a great many questions, to know what I had best do. My name is

JOHN ———.

A PLAN FOR CONDUCTING A SUNDAY-SCHOOL CLASS.

As many teachers will be engaged this and the coming month, in re-opening Sabbath-schools, we have thought it a suitable time to place on our pages as much instruction as our room will allow us in the present number, in relation to the plans which they may adopt at the commencement of their work. The following article contains many important hints.

The great point of excellence which Sunday-school teachers should keep in view, is to perform whatever they attempt in the most efficient and best manner possible. Many persons of very benevolent characters, have been mistaken in attempting too much; because they have thus been compelled to neglect some essential parts of very important engagements. Teachers should be reminded, that the engagements they have voluntarily formed, bind them to fulfil their duties devotedly, and to suffer no encroachment upon the time and attention which are thus sacredly pledged. Who is likely to be most useful—he who fulfils every one of his duties most punctually and precisely, in a limited sphere—or the teacher who divides his attention among such a multiplicity of societies, as to fulfil no one

engagement in a satisfactory manner? We cannot hesitate in awarding the superiority to the former.

The following system, pursued by a Sunday-school teacher, we would particularly recommend as worthy of the notice of all who are engaged in the work of Sabbath-school instruction.—

I have under my care a Testament class of sixteen boys. When appointed to this class, I found it in a state of great disorder; the former teacher, though a most benevolent man, having adopted no regular system whatever. His class-book had been quite neglected. I immediately instituted a rigorous investigation as to the former lessons they had learned, and formed an entirely new system for the whole class. Several months elapsed before I could bring it into complete order; and I still find that continual attention is necessary to prevent the recurrence of irregularity.

I shall now proceed to give the particulars of my plans—They may appear to many persons unnecessarily minute; but experience has taught, that to secure order and regularity most efficiently, *little things* are of great importance.

1st. *As to Attendance.*—In my class-book, I keep a correct account of the attendance of each child, and after the first ten minutes from the commencement of the school, I enter the exact time when each arrives, and the excuse he makes for being so late. I never suffer a child to be absent without knowing from *his parents* the exact cause. I require the parents to send notes or messages if they wish their boys to be absent, and mark such requests in my class-book, with the reason on which they are founded. When the parents neglect sending this information, I uniformly visit them myself, or send one of my most trusty boys with a note to the following effect:—"— was absent from school this ——. Please to state the reason by the bearer." I enter their excuse in my class-book. I make a point not to suffer two absences to go on without being accounted for.—It is better to check irregularities at the commencement, as a first offence may lead to a second, and

then a confirmed habit may be gradually formed, because the first offence had been unnoticed. By these means the children know, that if they become truants, they will infallibly be detected, and this is the surest way of keeping them from transgressing. If a boy should be taken ill, I obtain immediate information of the fact, and instantly pay him a visit. Children will soon discover whether they can trifle with their teacher or not, and will act accordingly. I have now an attendance averaging fourteen out of sixteen, and seldom more than two boys are ten minutes after the time. This rigorous punctuality at first occasioned me considerable trouble; but now, it prevents much inconvenience, and is conducive to the order, the improvement, and the best interests of my pupils. Some teachers, by their laxity of discipline, actually furnish a cause rather than a check, to irregularity, truant playing, and Sabbath breaking: the parents fancy their children are at school, the teachers are deceived by the scholars, and habits of the most baneful kind, are thus formed without detection or opposition.

2d. *Visiting the Parents.*—I make a point of visiting all the parents at least once in every month. By taking four each week, I complete this easily. I take my class-book in my pocket and make the necessary investigations, if any irregularities have occurred. I inquire as to the behaviour of each boy at home, his general character and disposition, and give such hints as I may deem necessary. I also enforce the importance of parental example, and the co-operation of parents at home, with my efforts at school. As opportunities occur, I read a chapter and spend a few minutes in prayer. I always visit them when sick: and it is amazing the influence which these visits give to the teacher. They are commonly very gratefully received, and highly esteemed. I have found, that even depraved and hardened characters, could not resist the softening influence of kindness and attention. I generally leave a few religious tracts behind me, suited to the circumstances of the family, which I find highly esteemed; and these afford a profitable topic for conversation at my next visit.

By thus procuring the co-operation of the parents, I find that my usefulness as a teacher is greatly increased. I maintain a salutary influence over the children when they are away from my personal observation; and thus a great part of their time, which might otherwise be mis-spent, is usefully employed. These week-day visitations also afford opportunities for conversation as to the temporal concerns of the children, and matters which are not suitable for the Sabbath. I have happily succeeded in bringing many parents under the means of grace, who had for years neglected public worship; and have also induced some of them to establish regular family prayer. The following is a sketch of the record which I keep for my own private use, of the several families of my class.

Name & Address.	Number of Family.	Trade and circumstances.	Whether attend any & what place of worship.	General character and Remarks.
A. B.	3 B. 1 G.	Shoemaker. Poor.	Very seldom. Plead want clothes.	Ignorant. Willing to be taught.
C. D.	2 B.	Merchant. Comfortable.	Once a day with their children.	Respectable. Good opinion of themselves.
G. H.	3 B. 3 G.	Carpenter. Middling.	— Church, both members.	Cleanly, worthy people, a blessing to the neighbourhood.

3. *Ascertaining and recording the Characters of my Scholars.*—It is only by close and constant observation that we can fully learn the characters of our scholars. The young soon learn the art of deceiving. Their conduct at home and to their equals, is often a contrast to their behaviour at school.

I thus endeavour to discover the character of each child, the success of different modes of instruction—the progress of improvement—the formation of habits. When I find a particular child, who is of a disposition very difficult to manage, I watch such a child, trace the bias of his mind, and endeavour to adopt the best means to benefit him; and if I find the task is difficult, I consult with other teachers, as to the best means to manage this unruly child. I find private expostulation one of the best means with many boys, especially those of a sulky or obstinate disposition. If no other benefit arose from these observations, than that of teaching me the importance of examining and tracing the various shades of character discoverable in a class of children, I should think the benefit I myself derive, a sufficient recommendation of the plan. The following is a sketch of some of my minutes.

Name.	Disposition.	Abilities.	General Remarks.
A. B.	E. Mild. L. Do.	Slow and dull. Steadily improved.	Needs exciting. Well inclined.
C. D.	E. Passionate.	Quick. Good memory.	Proud of his talents. Envious of others.
E. F.	E. Nothing very characteristic. L. Seemed thoughtful.	Assiduous.	Retains what he learns. Hope well of him.

Note.—E. means on entering; L. on leaving the school or class.

In reviewing the minutes which I made of some of my boys ten years ago, and their present characters, I

find a remarkable verification of the remark—

"Just as the twig is bent, the tree 's inclin'd."

4. *Lessons, and keeping account of them.*—I appoint lessons which can be easily learned; but I insist upon having them said very correctly. I have had much trouble in exciting the children to attend to *Scriptural subjects properly*. They dislike taking the trouble to understand a subject thoroughly; it is more easy to induce them to commit to memory ten verses, than to explain the meaning of one. I find it necessary to use many inducements to overcome this reluctance to thinking, which is so decided. I succeed best by asking questions which they are sure to answer, and then proceeding gradually to questions of greater difficulty, and encouraging them to proceed and persevere. If they will but think for themselves, I always encourage them; being persuaded that they will improve their minds by exercise, and that this early habit of reflection is the basis of all future improvement.

It is exceedingly important that children should be made to understand all they recite. By an attention to the mere sound in reciting some of the most excellent hymns, the sense is often entirely overlooked.

Some teachers may, perhaps, object to the plan I have suggested, as being very laborious and troublesome; I reply that it is less difficult to be regular than otherwise, and that a good system will be found to facilitate our operations, and that when once adopted, it may be very easily continued.

The careless manner in which some classes are conducted, is disgraceful to the teachers—injurious to their scholars—and prejudicial to the best interests of the institution.

Duties of Superintendents.

So various are the duties of a superintendent, that it would be difficult to define them; and much must be left to his judgment, and will depend on existing circumstances.

He should have his heart deeply engaged in the work, and feel it not only to be his duty, but his pleasure, to

spend much time in endeavouring to promote the best interests of those under his care.

He should study the lessons appointed for the school, and be enabled to examine the children occasionally, and explain and illustrate those portions of Scripture in a familiar manner, that they may be made interesting and profitable.

The superintendent should always be at the school-room before the time for opening: a delay of ten minutes is not only a loss of time to the teachers, but, in a school consisting of one hundred scholars, the aggregate is more than equal to the loss of one of the longest days. Punctuality in the school will be the best means of having punctual teachers and scholars.

The superintendent should keep a roll of the teachers; and without calling their names, should regularly mark their attendance. If any teacher be absent, he should ascertain the cause, and provide, if possible, that no class be left without a teacher. He should keep a record, containing the names of all the children, with their age when admitted, names and occupation of their parents, place of residence, and such other particulars as may be found necessary. He should regularly note in a minute-book, provided for the purpose, the transactions of the school; the number of children present; new scholars admitted, &c. The class-rolls should be examined, or the teachers required to report the names of absentees, that they may be inquired after. An occasional friendly visit from the superintendent, is often attended with important benefit to children and parents.

When a child applies for admission into the school, the superintendent should inquire whether it has ever been to a Sunday-school, and if so, the cause of leaving it; and if the reasons appear satisfactory, the child may be received on trial: but previously to a regular admittance, the parents should be consulted, or, if possible, attend at the school-room: the rules should be explained, and the child introduced to the school. The parents should be spoken to affectionately, and informed how much depends upon their example and co-operation at home, to ren-

der the instructions of the school a benefit to their children.

The superintendent should know the children, and be enabled to call them by name, and speak to them with kindness wherever he may meet them.

The superintendent should possess firmness and decision of character; but all his conduct should be marked with affectionate kindness and love to those among whom he labours. He should encourage meetings of the teachers for social conversation, and for prayer, that God's blessing may crown all their exertions. He should not hesitate to perform the most arduous duties; and not only by precept, but by example, encourage others in every good work and labour of love.

SUNDAY-SCHOOL TEACHER! the best digested plans will avail but little without a heart deeply interested in this blessed cause. Strive for higher attainments and qualifications, for a greater degree of usefulness. It may be you have counted the cost:—sacrifices must be made—difficulties must be overcome. Pray for grace to be faithful unto the end. Children one after another are leaving your class, and with you, life's day's work may be nearly ended; and yet much remains to be done. Let each day as it passes bear witness to a stronger desire, to greater exertions to promote the glory of God, and the good of immortal souls. Your work is for eternity, and soon you will meet the children of your class under circumstances of much deeper interest.

Soon, and you will be called to give up your account. Who in that day shall be able to stand and hear the sentence "WELL DONE!" Who then shall be welcomed into the joy of the Lord?

A. M.

The use of the "*Selected Lessons*," and the "*Union Questions*," and the formation of Sunday-school libraries, may also be recommended. We pray and hope that the year EIGHTEEN HUNDRED AND TWENTY-NINE may not waste away without an immense multitude of children being converted to God. One-sixth part of the year has already

gone, and what have teachers done? Are there any anxious souls in your classes? O teacher! we most affectionately and earnestly exhort and entreat you to give the Lord no rest until he pour out a blessing on your classes, until there is no room to receive it. But remember the duty—*Bring your tithes in the storehouse, and prove the Lord therewith.* Slothfulness will not do. You must be industrious, active, prudent, zealous, persevering. Your *hearts* must *feel* for the youth around you, and your *closets* must also witness the earnestness of your desire, and the sincerity of your profession.

For the American Sunday-School Magazine.

THE REWARD.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

How sublime and affecting is this description! How the mind loves to dwell and feast on its beauty! And how do we feel its power, when we regard it as applying to some faithful devoted pastor and teacher of his people! Perhaps, to him whom we love and venerate as our own spiritual father in the gospel. It may be, that we have seen him, surrounded by numbers of those, to whose souls he has been the blessed instrument of imparting the life-giving message of pardon and peace. Souls, whose spiritual welfare he has watched over as one that must give an account. With what mingled feelings of love, joy, and admiration do we gaze upon him! How do we love to apply to him that blessed promise of holy writ, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

But to none are these inspiring words more truly applicable, to none do we rejoice to apply them, more, than to him who faithfully, prayerfully, and zealously, as in the sight of God, performing his duty as a Sunday-school teacher, is so happy as to see

the good seed he has sown, springing up around him, and bearing fruit even an hundred fold.

There *are* those, who thus in their humble sphere of labour, can bear their testimony, can set their seal to the promises of God, that He *is true*. The outpouring of the Spirit has followed their faithful instructions, and they see those around them to whom God has made them the means of imparting the knowledge of salvation.

Oh! should not these "rejoice evermore," enter into the gates of the Lord "with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name!" For unto them shall the promise be fulfilled: "as the stars for ever and ever," shall be the brightness of that glory, which shall be their portion and reward.

Let *these* never "faint by the way;" let them be always "diligent in business, and fervent in spirit," that so numbers more may be added to those who shall be their "crown of rejoicing" in the great day.

And let those who are anxious for a participation in these blessings, who would be partakers of the same reward, but who have hitherto been unsuccessful, examine themselves, prove themselves, and see what God requires of them. Let them "bring their tithes into the storehouse and prove God therewith, and see if he will not open the windows of heaven, and pour them out a blessing, that there shall not be room enough to receive it." And when through the wonders of redeeming grace, all shall meet around the throne of His glory, ascribing anthems of praise to God and to the Lamb; they too, shall be made to "shine as the brightness of the firmament; and as the stars for ever and ever."

Let the voice of thanksgiving your gratitude prove,

Let His glorious name be ador'd;
Whose blessing has followed your labour of love,
In training young plants for the Lord.

Be rejoicing and gladness your recompense here,
To whom the blest promise is given;
That "bright as the firmament" ye shall appear,

When ye meet your Redeemer in Heaven.

C. S.

For the American Sunday-School Magazine.

I GET NO GOOD FROM THE SERMON.

It is truly said in the last Magazine, that Sunday-school teachers should not be stupid. But say some, in excuse for their dulness, "we have not the same opportunity of acquiring knowledge on general subjects which many others have; all our leisure time is occupied in visiting the children, and in preparation to impart to them instruction; and when others can sit comfortably in their pews and listen without interruption, to the instruction of the preacher, we are compelled every Sabbath to be crowded up among the Sunday-school children, to watch and keep them from disturbing the congregation; and there is no use in trying to listen to the sermon, for it is utterly impossible for us teachers to get any benefit from it."

Now, Mr. Editor, if this really be so, then Sunday-school teachers are subjected to great privation and self-denial; and we have heard it often said, by valuable and devoted teachers too, that all their other duties were a pleasure compared with the irksome task of watching and keeping the children in order, during divine worship; and to get rid of this part of their duty, some have actually been led to abandon the work altogether.

To obviate one difficulty, and to have the instruction rendered more profitable, some congregations have formed childrens' churches, which are held once on the Sabbath, and it is found that it requires but little trouble to keep the children quiet, when they can be deeply interested: we have been present, when such breathless silence prevailed for a considerable time, that the ticking of a watch could be heard; and teachers have found, that if they have not been enabled to profit more *there*, they have at least gained some information calculated to make them more useful among the young, in speaking to them in a simple and familiar manner.

But if it be deemed more expedient to have the children taken twice every Sabbath to the church of the congregation, and if it be desirable to have them behave well, *do not watch them* too closely. It is not true that children require so much watching, and good

children cannot abide it. It will be often found that if suspected of being mischievous, some children will not care to sustain that character.

I have often thought that the suspicions which we entertain of the characters or conduct of others, are productive of serious evils to the community; as for instance, is it not probable that many servants are made dishonest because they are suspected for being so; and consequently, little or no confidence reposed in them? The mistress often tries either to hide or lock up every trifling article in the house; carries her keys at her side in the day, and dreams over them in the night: if some trifle be left in her way, the servant makes it her own, and then perhaps, is *no more suspected* than when she was honest. It is somewhere said, "believe a man to be a rogue, and you go far to make him one;" and why should children be expected to act more wisely?

But to return to the subject. One or two facts will be stated, to show that it is possible to watch children too much even for their own good. A considerable time ago, some of the teachers of a large Sunday-school complained of the sacrifices they were obliged to make by being compelled to remain every Sabbath in church for the purpose of keeping the boys in order. The active superintendent thought it a hard case that the teachers should *never get any good from the sermon*, and proposed to a dozen teachers, that himself, would engage to keep the boys in order one Sabbath, and *all the teachers* on the next, and so alternately; and 150 children, ranged around a long gallery, were *better watched by one*, than by the half a score of teachers.

At a meeting, less than two months since, of the teachers of a large and flourishing Sunday-school of 130 boys, they were desirous of trying some means to relieve part of their number from sitting with the children, that they might occasionally occupy their own seats, and be enabled to profit more by the sermon, and to unite in the other exercises of the church.

It was thought at the meeting, that the children perhaps did not need so much watching, and two teachers vo-

lunteered to remain with the children during the time of worship, for one month. And the boys behaved so much better with *two* than with *ten*, that for the present month, one teacher alone has undertaken to keep them in order, not desiring any other assistance. Thus, one great difficulty in Sunday-school teaching is removed, and the position clearly proved, that children do not require so much watching as generally has been supposed.

Only let us treat them as those who know how to behave well in the house of God. Let them be informed that we expect much of Sunday-school children who have received instruction, and understand so well what propriety of conduct is; and do not lead them to believe that we expect from them any other than the most correct deportment, and depend on it, one teacher, who commands respect from the children, will preserve better order during the services of the Sabbath, than if every child had a teacher to hold him.

IOTA.

THE WILDERNESS SHALL BUD AND BLOSSOM AS A ROSE.

Extract of a letter from the Rev. David Gage, of the Choctaw Nation, to the Corresponding Secretary, dated Emmaus, (Choct. Nat.) December 23, 1828.

DEAR SIR,—Your highly esteemed, and truly refreshing epistle of June last, was duly received, and also the books forwarded came to hand in perfect safety.

It becomes me to acknowledge with humble gratitude every such signal favour of the Most High, through the instrumentality of his children. I am constrained to say, in view of his goodness and mercies, "what shall I render to him for all his benefits; what hath God wrought," &c. It is useless for me to acknowledge my unworthiness and unfaithfulness—my station is, as it were, "on the house top,"—yet the hands of those who feel for the cause of the dear Redeemer, among the benighted heathen, are open to our wants, and complying with our requests in a degree far beyond our most sanguine expectations. You, dear sir, and the committee, through you, will please

accept my grateful acknowledgments for their favour. I hope they will continue to pray for me and the dear heathen youth under my care.

I have increased the Juvenile Library so far as I could from the bundle you forwarded—the remainder have been disposed of, where it was judged most promising for the advancement of the cause of Christ.

We are located near the south line of the Choctaw Nation, about one hundred and ten miles from Mobile; about one hundred and forty miles from Mayhew, near Columbus.

The interest manifested by these tawny sons of the forest in the Juvenile Library, is truly gratifying; their Sabbath recitations are more than doubled since the books arrived, and are committed much more thoroughly. They also appear much more cheerful, and feel it much less of a burden to prepare those lessons. Some have applied themselves with more intenseness to their common school lessons, and redeemed some time to spend on their Sabbath lessons. In view of these circumstances, I cannot but feel that my hands are greatly strengthened, and my heart encouraged to labour for their temporal and spiritual good. If the funds of the society will admit of it, I hope my school will still be remembered.

For the American Sunday-School Magazine.

HINTS ON SUNDAY-SCHOOL LIBRARIES.

At a period when Sunday-school books are circulated and read, not only by the children, but by thousands of families throughout our country, it is not only important that they should be of the most unexceptionable character, but that their great and acknowledged benefits should, if possible, be extended to every reading family; and some means should be devised by which the smallest child in our Sunday-schools may have the use of the library, and once a week carry a little to its dwelling.

Since the system of rewarding with tickets has been abandoned, but few small books are given to the children. But there seems to be no reason why they should not be *loaned*, unless it be

the trouble of giving out and receiving back the books from the smaller scholars. We have seen the little ones, who have been long in the school, who have attended very regularly, and who have tried to behave at least as well as the larger children; and when too they have begged for the loan of a book, with tears in their eyes, they have been told that "there was no books small enough for them; and they must have patience and wait to grow bigger before they could expect to have any."

Now, we would propose that libraries, adapted to the purpose, should be formed even in the infant schools; the books to be given out every Sunday; and if the children cannot read them, they can understand the pictures; and they will take them home to their parents to get them to read about the pictures, and the parents will soon discover, that the time will not be unprofitably employed.

In infant classes, let the books be distributed by the monitors, (if there be any.) It will be found that the cost of suitable small books will be a mere trifle, compared to the good which will result. The books may be of the value of a cent and upwards, as it may be deemed expedient.

In Sunday-schools let there be a separate library for the use of the spelling and smaller classes; the children who are but beginning to read will be able to understand much of their contents; and at home they may find those who will gladly read them; and these books will prove exceedingly interesting and profitable, especially in country places, and where they have but few of any kind to read.

Let the librarian, instead of charging the scholars, keep an account with each teacher: and suppose he deliver to the teacher, say twelve books, of a different kinds, once in a quarter. The teacher keeping an account in his roll-book, by numbers, can exchange with the children every Sabbath, and these twelve will be sufficient to serve his purpose for three months, when they can be returned to the book-case, and a new parcel procured.

The little children will esteem the use of the library books as a very great privilege, and it may be used as

a reward. And each teacher, who should be much better acquainted with the general behaviour of his children than the librarian, may be enabled to give the books out much more judiciously; and if he find it necessary, withhold the use of a book, in cases of late attendance, neglect of the lessons, or for improper conduct in church.

P.

ADULT SCHOLARS.

Mr. Editor,—An objection, to introducing adult scholars to Sabbath-schools, has been started, which may be turned to good account. The objection comes from teachers. It is founded on a consciousness of being unprepared to instruct them. Were there no way in which they could be qualified to instruct such scholars, and were it impossible to obtain competent teachers, it would be useless to introduce them: for it would be insulting to urge their attendance merely as an example, when they might be brought in for a much higher purpose. But it is believed that almost any teacher may, by proper efforts, become fitted to render Sabbath-school instruction both profitable and interesting to youth. It is true, this cannot be done without reflection, application, and laborious research. And here an apprehension may be expressed, that but few teachers know how rich a reward attends a thorough preparation for instructing in a Sabbath-school. It is an employment in which, while we primarily labour for the good of others, we are ourselves chiefly benefited; and the better we are prepared, the richer will be our reward.

It is the object of this paper to offer some suggestions for the encouragement of those teachers who shrink from the responsibility of directing the biblical studies of adult scholars.

The lessons for next summer can be selected as well now as at any time. Much hindrance, and many other evils grow out of the custom of neglecting the preparatory arrangements for Sabbath-schools, until the time for the commencement of them. The lessons may not only now be selected, but the teachers appointed. These being done, the teachers may form a class and invite

their minister, or some other person the best qualified that can be obtained, to aid them in their studies. A select library should be procured to be always at hand in the meetings of the class. Thus organized and furnished, one evening in a week could most advantageously be spent in examining the lessons for the ensuing season, with a special view to being prepared to instruct. No one who intends to engage in teaching should neglect a preparation of this kind in consequence of an expectation that he will be called to instruct *children* only. With all due respect to the learned Biblical critics of the age, and to the reverend clergy generally, the writer would express a settled conviction, that the man does not live, who, without any special attention, is prepared properly to instruct a class of *children*. If his opinion be correct, and it has not been hastily adopted, how important that those less favourably situated should make extraordinary efforts to become qualified. A neglect of those peculiar qualifications essential in a Sabbath-school teacher has, no doubt, driven thousands of scholars from their classes, and that too, with a permanent dislike to Sabbath-school instruction. Nothing except a glowing zeal for Christ, is so important, as appropriate preparation. Indeed, without the latter, the former can effect but little. We may speak of a *tact* for the employment, and lament that we have not been blessed with it, and excuse ourselves from any efforts to overcome this native deficiency; but this is a strange way of treating the subject. The less natural qualifications we have, the more constant and unwearied should be our efforts to secure to ourselves the best acquired. But if any find insuperable difficulties in the way of becoming profitable *teachers*, still they are most affectionately urged to attend the Sabbath-school; and by another kind, but not less vigorous effort, become interesting and profitable *scholars*.—[*Ch. Mirror*.]

A SUPERINTENDENT.

COMMON SCHOOLS IN NEW YORK.

The returns in relation to common schools, in the state of New York, ex-

hibit the most gratifying results. The number of organized schools is 8,122; in which 467,947 scholars have been instructed during the past year, for an average period of eight months. The number of children between five and fifteen, in the same districts, is 439,427; showing an excess of those instructed, over the whole number between five and fifteen, of 21,317. The increase since the last annual return, of those attending the schools, is 26,101; and of those between five and fifteen, is 20,211. The whole amount of public money paid to the districts during the same period, is \$232,772.—*Governor's Message.*

SEAMEN'S LIBRARIES IN FRANCE.

The following letter is from one of the Editors of the Journal of Commerce, (N. Y.) to the Corresponding Secretary.

I send you a number of the Journal of Commerce, containing a letter which I received a few days since from the Rev. Mark Wilks, of Paris, in respect to seamen's libraries in France.

My object in writing at this time, is to beg the favour that you will lay the subject before the committee of your society, in the hope that they will be induced to appropriate one or more sets of their valuable publications for the benefit of poor wandering seamen. For myself, I consider the opportunity providential; and I cannot but hope that your committee will view it in the same light.

The following is an extract from Mr. Wilks's letter.

My Dear Sir,—I have just succeeded in opening a reading room at Marseille for British and American seamen, or those of other nations who can read English. In the ports of France, fire and candles are prohibited after sunset, and the sailors are either compelled to go to bed, or tempted to pass their evening hours in the abominable haunts which offer every possible attraction to the vicious or the unwary. Marseille is a port more than ordinarily dangerous to the morals of seamen; wine and brandy are exceedingly cheap; and intoxica-

tion is so common, that not less than forty sailors are annually drowned in the port, in endeavouring, when intoxicated, to regain their ships by the ropes or spars which they attach for that purpose to the quays. About 1900 British and American sailors enter Marseille every year, and it is to be hoped that a certain number may be benefited by the instruction which the reading room will afford, or at least that many may be preserved from guilt, disease, penury and death.

We have commenced, some time since, a similar establishment at Honfleur, and more recently at Havre, with much advantage; and the British and American Consuls at Marseille, have assured me of their protection, and of their sincere desire for the success of the attempt in their town.

The rooms are open from sunset to the latest hour that the port regulations allow sailors to be absent from their ships. Fire, lights and water, are provided, and there is admittance to the room the whole of the Sabbath. On those days, the presence of pious captains or mates in the room, has been exceedingly useful to the men. The libraries are composed with great care; but they contain, besides religious books, select voyages and travels, history, elementary and practical works on the arts and sciences, &c. The religious part of the library is especially recommended for Sabbath reading. It is probable, my dear sir, that you and others of our friends, may be disposed to contribute suitable books with which to augment our library. The expenses of rent, fire, light and surveillance, are defrayed by some friendly contributions, so that the rooms are supported without charge for the residents, and without any payment from the sailors—but I should be glad of additional stores of mental and religious instruction.—Should there be already similar works in our rooms, to those you may procure, duplicates of some are desirable, and what may be unnecessary for Marseille, I can forward to Bordeaux, where I hope to have another room opened this winter.

We have placed this information on our pages, in the sincere hope that it

may lead our merchants and other friends of seamen to do something more for their instruction. Cannot similar libraries be established in our sea-port towns? And cannot *Sunday-schools* be opened for *adult seamen*? How many of those who are in the Sabbath-schools connected with Mariners' Churches are the *children of seamen*? We know, that formerly these schools embraced but a small proportion of the children of seamen.

The committee appropriated a donation of *two copies* of each of our publications deemed suitable for the Seamen's Libraries in Marseilles and Bordeaux.

To the Editor of the American Sunday-School Magazine.

REVIEWS OF BOOKS.

Dear Sir,—I have observed with much pleasure, in the number of the Magazine for February, a few very just remarks on the work called *Little Henri*. This is a department of your labour, to which at least one page of your Magazine ought to be sacredly set apart. You have from time to time, devoted a proportion of your labour in the reviewing of *good* books, but if my memory correctly informs me, in but two other instances have you taken upon yourself the responsible and all important, though painful duty, of pointing out to your fellow labourers, the moral poison that is found in the pages of many books, decorated with this inscription, *suitable for Sunday-school libraries*. In this, I have esteemed you criminally negligent, and my heart's desire is, that you make amends by unwearied diligence in time to come.

By the consent of a large and powerful majority of the Sabbath-school strength of our country, your committee of publication have been placed on her walls as *watchmen*, and I wish sincerely to put the question to each of the committee—Are you there only to keep the lambs of the flock

together, and to feed them, or are you to *watch* lest *grievous wolves* shall enter in? And if to watch, why not to warn, more especially so, when the wolf comes cautiously concealed in your own clothing, "*suitable for Sunday school libraries*."

The increasing demand for books proper to be placed in the hands of the youth of our Sunday-schools, has induced many to publish works to meet this demand; but they have been such as a mind imbued with the Gospel could not approve, and ought not to encourage. These have already found their way into thousands of the families of our land, and families they are, over whom you have an influence, and an influence that can be exerted to good effect.

You have promised in your last number to do more, and I doubt not will fulfil your promise; yet, after having fulfilled it, you may fall far short of what would be your duty.

The spring is rapidly advancing, and with it will be forwarded to our city orders for books, not only those to be found at your depository, but all others "*suitable for Sunday-school libraries*." Now I have to request that you will exert yourselves to the utmost to purchase one copy of *every book* likely to find its way to the shelf of a Sunday-school library, and carefully examine it before the appearance of the next number of your Magazine, and let it present a list of such books as are *not* suitable. To review each would be too great a task, and occupy too many of its pages; but you might examine them sufficiently to form an opinion, and give their titles in your next number. The Sabbath-school interest of our country demands this at your hands, and to satisfy this demand, other work ought to be set aside. Respectfully yours,

RAIKES.

New York, Feb. 18th, 1829.

We cheerfully give a place to the communication of "*RAIKES*," and hope the Committee of Publication and ourselves may be benefited by his suggestions.

To read carefully, and review criti-

cally, all the works which claim our notice, as the conductors of this Miscellany, would make a much larger demand on our time, than our other duties allow us to bestow; and this must be our apology for so large an omission of what was originally designed to occupy a part of our pages.

We are not quite prepared to adopt the plan recommended by "Raikes," and give a list, merely of the titles "of such books as are *not* suitable" for Sabbath-school libraries, without giving at the same time, or briefly at least, our reasons for such rejection. Perhaps this is due to the authors and publishers of such works, and to Sunday-school teachers. The task imposed on us is one of great difficulty, we are aware, but it shall be our aim to perform it to the best of our ability, keeping in mind the very great importance of cautioning the selectors of Sunday-school libraries against the introduction of books of an improper character; at the same time keeping the fact fully in mind, that many worthy individuals, from the purest motives, are engaged in multiplying copies of works designed to increase the variety of juvenile books.

THE POCKET EXPOSITOR,

Containing Reflections on every Chapter in the New Testament; selected from Doddridge's Family Expositor. Pp. 232, 18mo. Philadelphia, 1828.

The editor and publisher of this work, have rendered an essential service in placing within the reach of every family and every juvenile library, a body of choice, practical divinity, in the small volume before us. To speak in praise of the writings of

Dr. Doddridge might well be accounted presumption in us; but we may be allowed to say, that in comparison with the other productions of his gifted pen, the "*Improvement*" on each section of his "*Family Expositor*," affords the richest variety of evangelical, pious, and practical observation to be found in all his works; and the form in which they are now presented to us, is the most convenient as well as the most economical. A few of the valuable notes on difficult passages are retained, and we most earnestly recommend the work as calculated to be the means of effecting immense good, to all who shall attentively, and humbly, and prayerfully peruse its pages.

WARNING.

Warning and Example to the Young; or the Story of Mrs. Neville and her Grandchildren. By the author of "*The Teacher*," "*Orphan Sisters*," &c. Pp. 144, 18mo. New York, 1827.

The story contained in this volume might be recited in a few words. The book is chiefly made up of the author's reflections, and these, though sometimes good, are frequently tedious, and in too high a style to create much interest in children, or to be easily understood by them. The sentiments are evangelical, yet we are far from approving all the author's opinions. If the sentiment was ever generally entertained on this side the Atlantic, that Sunday-schools were designed only for the poor, we believe it is now discarded, and not likely to be received with much cordiality. Altogether, the work is better suited for circulation in the country where it was ori-

ginally published, (England,) than in our own.

JANE TAYLOR'S WORKS.

- I.—*Memoirs of the late Jane Taylor.*
By Isaac Taylor. 18mo. pp. 96.
Philadelphia, 1828.
- II.—*Poetical Remains of the late Jane Taylor, with Extracts from her Correspondence.* 18mo. pp. 144.
Philadelphia, 1828.
- III.—*The Contributions of Q. Q. to a Periodical Work; with some Pieces not before published.* By the late Jane Taylor. Two vols. 12mo.
New York, 1826.

We think the publisher of the two first named, well known, valuable works, in an abridged form, suitable for juvenile readers, has conferred a favour on the public, which those only will appreciate who are well acquainted with the writings and character of this estimable and highly gifted female.

The "Contributions" were first published in the "Youth's Magazine," in London, a juvenile periodical which at that time owed much of its uncommon popularity and extensive circulation, to the beautiful pieces of "Q. Q." who was a regular contributor to its pages for many years, as it now does to the pen of Mrs. Sherwood. Every one almost who has read an American newspaper, will at once recall the interest then felt in "The Discontented Pendulum," "How it strikes a Stranger," and "The Troublesome Friend," and they will be equally delighted with other pieces in the "Contributions," of the same character; as well as instructed in the more grave exegetical discussions of various texts of Scripture.

These works are a valuable acquisition to the family and Sabbath-school library, and are placed on the list of miscellaneous books permitted to be sold at the bookstore of the American Sunday-School Union.

THE FIVE APPRENTICES.

The Five Apprentices. By Rev. Elihu W. Baldwin. Pp. 108, 18mo. American Sunday-School Union, 1828.

This little work, embellished with a number of wood cuts, is well calculated for the Sabbath-school library. It is particularly suited to the male scholars, and more especially adapted to that class of youth designated by the title. It consists of a series of dialogues between several youth, apprentices in the same vicinity, and once companions in the way to death. One is first enlightened by divine grace, and through his instrumentality, another is brought to a saving knowledge of the truth. The other friends come to an untimely end, the inevitable consequence of their sin and folly.

At the close of the volume, is added a little narrative, containing the short "History of Edward Crawford," strikingly demonstrating to the youthful mind the danger and sin of procrastination.

We shall be happy to meet Mr. Baldwin again in this department of literature, as we know his intimate acquaintance with the scenes of real life, derived from constant pastoral intercourse with a large congregation, must furnish many incidents, which would, under his hand, compose a valuable addition to our stock of interesting and instructive works for juvenile libraries.

WELLESLEY GREY.

Wellesley Grey; an Interesting History. By Lieut. Francis Tenderton, of Portdenny. Pp. 144, 18mo. Boston, 1829.

If it were not for the possibility that books the most entirely inappropriate, the most opposite in character from what a Sabbath-school library book should be, sometimes fall into the hands of our children, we should have deemed the above named work too insignificant in its character to claim a passing notice.

The rather romantic title of "Wellesley Grey," might not perhaps be devoid of attraction to some purchasers of books; but we never recollect to have seen in a work *intended*, we presume, for the hands of children, such a lengthened tissue of "the ridiculous" and absurd, whether we consider the style, the narrative, or the characters introduced.

PLANS AND MOTIVES.

Plans and Motives for the Extension of Sabbath-schools. Addressed to Clergymen. By "Owen." Published by the Princeton Sunday-School Union, and sold at the principal depositories of the American Sunday-School Union. Pp. 32, 8vo. Princeton, N. J., 1829.

We have placed the title of this excellent tract on our pages for the purpose of giving it our warmest recommendation, and urging all the clergymen who look into our pages, to read it attentively. The object of the author was to do good, and he will not be disappointed if his work is read, for no one can rise from its perusal without feeling kindly reproved, when

he sees how easily he might have done more; nor without being instructed, and encouraged to make new efforts in that benevolent enterprise, which, under the divine blessing, is to change the face of human society from ignorance and sin, to intelligence and holiness.

This address obtained the premium of fifty dollars, offered some months since by the Princeton Sunday-School Union. We shall make a few extracts in our next number, and offer further remarks on some parts of its contents.

YOUTH'S FRIEND.

To Superintendents and Teachers.

We have long thought that something more effectual than has yet been done, to promote the circulation of this juvenile periodical in our Sabbath-schools, might with ease be accomplished, if superintendents and teachers generally would lend their aid to the work.

A correspondent, from whom we received a few days since a considerable addition to our list of *youthful* subscribers, suggests, that if through the Magazine we should be able to excite an interest in the minds of teachers, their influence might be exerted with much advantage to the cause. He remarks, "There is scarcely a school in any town, that could not take twenty or thirty copies, if the subject were properly presented to the children and youth." We believe there are great numbers of our Sunday-school children who would be willing thus to expend a small portion of their annual means. The small sum required of *two cents* a month, would enable perhaps a large proportion of our children

to receive the little magazine, without any sacrifice of their own pleasure or convenience. If a little self-denial were exercised, it would tend to enhance the gratification experienced in the reception and perusal. There is something in the very circumstance of becoming a subscriber to a periodical work, however humble in its character, and looking forward to the day of publication, which is exciting and interesting, especially to a child. Particularly have we seen and felt this to be the case in a country town, where the expected packet arrives by mail. We all know what it is to expect and to receive a letter from an absent friend; may we not imagine that, although perhaps in a small degree, the same interest is excited, and increasingly in the mind of a child, in the expectation and reception of *his own* magazine.

We would affectionately invite the attention of all superintendents and teachers to this subject. The favour with which this juvenile work has hitherto been received, and the knowledge we have had of its usefulness, have been encouraging to us. By extending its circulation we hope *that* usefulness may be greatly increased.

The postage on the work any distance *under* 100 miles, is three-fourths of a cent for each number, or nine cents a year; and for any distance *over* 100 miles, one cent and a quarter for each number, or fifteen cents in a year; so that the sum required for a copy which may be sent even a thousand miles, including the cost, cannot exceed 40 cents a year. When any individual, as for instance a superintendent or Sunday-school teacher, wishes to put this work into the hands of his scholars or other persons, he can pro-

cure 4, 8, 12, 16, 20, or 100 subscribers, and make a remittance for the whole in one bank note. Those who prefer it can procure the Youth's Friend at the following places, as it is published at

New York, A. W. Corey, Agent, No. 140 Nassau Street, on the 1st of every month.

Boston, Mass., S. N. Tenney, Federal Street, on the 15th.

Baltimore, Md., Agent Maryland Union, South Calvert Street, on the 10th. And at

Cincinnati, Ohio, W. B. Tappan, Agent, on the last day of each month.

PAYMENT OF OLD ACCOUNTS.

The third resolution passed by the delegates at their last meeting, (May 1828,) was as follows:

"Resolved—That it is, in the opinion of this meeting, the duty of every society auxiliary to the American Sunday-School Union, to make special and immediate exertions to raise, and forward to the treasurer, the money now due to that institution."

Notwithstanding every auxiliary society has been furnished with a copy of this resolution, and payment has been urged in many cases by the Corresponding Secretary, there are a large number of delinquents. The amount now due from auxiliaries and individuals is not much less than *twenty-five thousand dollars*. The managers of auxiliary societies cannot render a more important service to the cause of Sabbath-schools at the present time, than to see that remittances are immediately made of the balance due the Parent Society. Some have been very prompt in making remittances, and to them we tender our acknowledgments; but some yet re-

main delinquent, and on the attention of these we would press this subject, as one of imperious necessity. The Union is now making great efforts to confer the blessings of Sabbath-schools on every neighbourhood of the western states—on a population of *four millions*, who are “bone of our bone and flesh of our flesh;” and beside needing all our own resources, we must make large demands on the liberality of the friends of the Union, in the shape of *donations*, for this important object.

SUNDAY-SCHOLARS IN PRISON.

It has often been stated, that no Sunday-scholar “was ever known to be arraigned for crime,” and that of the criminals, in all the prisons of our country and other countries, only *two* had ever been in Sabbath-schools. This statement, we are sorry to say, is not true, as will be seen by the following extract of a letter from the Rev. *James E. Welch*, dated at Milledgeville, Georgia, Feb. 1829, addressed to the Corresponding Secretary. Mr. Welch says—

“On Sabbath last, I preached at sunrise in the penitentiary of this state at this place. There are about 90 convicts, and through the politeness of General Abercrombie, the superintendent, I ascertained that there was only eleven who have ever been in a Sunday-school. The most of these, only two or three days, and not one of them over *twelve* days.”

We intended to offer some remarks on this subject, but at present our room will not permit.

The reader will at once see that no child in one or even twelve lessons, in a Sunday-school, would be likely to catch so much of its holy influence as

to reform previous habits of wickedness, and that the facts stated by Mr. W. are highly in favour of the system. We have seen some remarkable instances of reformation produced in individuals from being only one, two, or half a dozen Sabbaths in these schools; and we have known others who have been in them for years, and little or no change made in their character. But we must close.

MONEYS received by the American Sunday-School Union, from January 20th, to February 20th, 1829.

I. MINISTERS MEMBERS FOR LIFE, *By the payment of thirty dollars, and upwards.*

Rev. Samuel Miller, D. D., Professor in the Theological Seminary at Princeton, N. J.,	\$50 00
Rev. John McCluskey, of West Alexandria, Pa., by Ladies of his Congregation, per Elizabeth E. Wilson,	30 00
Rev. Cyrus Mason, by School No. 5 of Cedar-street Presb. Church, N. Y.,	30 00
Rev. Seth Williston, in addition to \$20 62 before paid, by the Durham Church Female Society, per A. W. C.,	9 38
Rev. Thomas S. Wickes, by his father, C. Wickes, Esq., Jamaica, L. I.,	30 00
Rev. John Ludlow, D. D., by Ladies of North Dutch Ch. of Albany, N. Y., per Cornelius Yates,	30 00
Rev. Jonathan Davis, by the Baptist Churches of Bethesda and Crawfordsville, Geo., per Rev. J. E. Welch,	30 00
Rev. Otis Smith, by do. do. per do.,	30 00
Rev. A. McCandles, by Congregation of McKeesport, Pa., per J. B. Adams, in part,	7 00
Rev. E. D. Griffin, D. D., President of Williams College, Mass., by his own subscription,	30 00

II. OTHER MEMBERS FOR LIFE, *By the payment of thirty dollars and upwards.*

Jacob Lex, in addition to \$30 before paid,	\$50 00
W. R. Thompson,	30 00
Dr. Matthew Anderson,	30 00
John S. Labaugh, of the Dutch Church, N. Y., per A. W. C.,	30 00
Mr. Young, of do., per A. W. C.,	30 00
Joel Early, Greensboro', Geo., per Rev. James E. Welch,	30 00

William Flourday, of Eatonton, Geo.,
per do., \$30 00

III. ANNUAL SUBSCRIBERS,

By the payment of three dollars and upwards.

James Allen, 1829,	\$3 00
Dr. John Porter,	3 00
Wm. C. Russell,	3 00
A. P. Halsey,	3 00
Miss Garretson,	3 00
Frederick T. Peet,	3 00
John West, Jr., Greensboro', Geo.,	3 00
John Cunningham, do.,	3 00
Charles A. Read, do.,	3 00
W. C. Dawson, do.,	3 00
Y. P. King, do.,	3 00
James S. Parke, do.,	3 00
Thomas Stork, do.,	3 00
H. Y. Harper, do.,	3 00
Lemuel Green, do.,	3 00
Charles P. Gordon, Eatonton,	3 00
Thos. W. Baxter, Milledgeville,	3 00
Abererombie & Curtis, do.,	3 00
R. H. L. Buchanan do.,	3 00

IV. DONATIONS FOR THE BUILDING.

Washington Jackson,	\$100 00
*Joseph Engles Agnew,	30 00
*Rev. Samuel B. How,	30 00
*Rev. Joseph Patterson, of Pittsburg, Pa.	30 00
*Rev. John F. Clark, of Flemington,	
N. J.,	33 00
*Rev. John Burt, Salem, N. J.,	34 00
*Cash,	13 00

V. MISSIONARY FUND.

Initiatory Subscriptions to constitute the following Societies Auxiliary.

Halifax, N. C., S. S.,	\$3 00
Long Branch, Va., S. S.,	3 00
Warrenton, Va., S. S.,	3 00
Williamsboro', N. C., S. S.,	3 00
Lawrence County, Ohio, S. S.,	3 00
Bethesda, Ky., S. S.,	3 00
Muskingum County, Ohio, S. S.,	3 00
New Philadelphia, Ohio, S. S.,	3 00
Coshocton, Ohio, S. S.,	3 00
Southern S. S. U., N. York,	3 00
West Tennessee,	3 00
Licking County, Ohio, S. S.,	3 00
Somerset, Pa., S. S.,	3 00

Donations.

Philadelphia S. S. Concert of Prayer, for February, 1829, of which \$1 60 was from the Female S. S. First Presb. Church,	13 95
Cross Roads S. S., per Luke Loomis and Co.,	3 00

VI. DONATIONS TO THE GENERAL FUND.

J. Donaldson, of Mr. Snodgrass's Ch., N. Y., per A. W. C.,	\$10 00
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* These sums were paid by Mr. Joseph P. Engles.

Eli S. Shorter, Esq., of Eatonton, Geo., per J. E. Welch,	\$10 00
Robert Bledsoe, Esq., of do., per do.,	10 00
L. Q. C. Larmar, of Milledgeville, Geo., per do.,	3 00

VII. FROM AUXILIARY SOCIETIES,

And from Individuals in payment for Books.

Abyssinian Society,	\$3 62
Bustleton, Pa., S. S.,	1 51
Boston, Mass., per John Gulliver,	42 50
Barren Hill S. S.,	7 00
Collinsville, Illinois, S. S.,	10 56
Clarksville S. S.,	10 00
Danville, Pa., S. S.,	7 07
Gettysburgh, Pa., S. S.,	40 00
Halifax, N. C., S. S.,	18 00
Lancaster County S. S.,	20 00
Lexington, Ky., S. S. S.,	3 50
Lehigh, Pa., S. S.,	5 00
Long Branch, Va., S. S.,	11 91
Licking County, Ohio, S. S. U.,	240 80
Marietta, Ohio, do.,	15 00
Muskingum County, Ohio, do.,	227 75
Murfresboro', N. C., S. S.,	20 00
Milton N. C., per M. Smith,	20 00
Mercantile Library,	3 50
New York Depository,	91 25
Nashville, Tenn., Depository,	390 00
New Orleans S. S. U.,	207 97
Oxford and Harmony S. S., Philadelphia.	10 00
Seventh Presb. Male S. S.,	4 78
Bethlehem S. S.,	12 27
Mariners' Church, S. S.,	8 53
Trinity Church Fem. S. S.,	10 57
St. George's S. S.,	2 18
First Presb., Kensington,	9 18
Third Presb. Female,	1 50
First Baptist S. S.,	7 80
Fourth Presb. S. S.,	3 40
Eighth do. Male S. S.,	11 50
Ebenezer S. S.,	11 85
Second African Presb.,	2 87
Grace Church S. S.,	7 50
New Market-street Baptist,	30
St. Thomas S. S.,	5 83
First Presb. Church S. S.,	9 94
Prince Edward, Va.,	30 00
Petersburg, Va., S. S. U.,	12 91
Petersburg Epis. & Presb.,	113 00
Rutland, Vt., S. S. U.,	145 49
Shrewsbury, N. J., S. S.,	5 00
St. Louis, Miss., S. S.,	45 50
Stanford, Lincoln Co., Kentucky,	10 00
Wilmington Epis. Fem.,	10 10
Williamsboro', N. C.,	7 00
Warrenton, Va., S. S.,	3 00
Western S. S. Union,	500 00
Sales to individuals and schools not par- ticularised by the purchasers, in the city and elsewhere,	799 94

Total amount, \$4,333 31